

LIBERTY, and PROPERTY,
OR A
DEFENCE of the CITIZENS of
LONDON,
AND THE WHOLE
BRITISH NATION,
AGAINST
AN IMPUDENT AND SCANDALOUS LIBEL
LATELY PUBLISHED
UNDER
THE FOLLOWING TITLE, viz:
AN EXCELLENT SERMON,
In Defence of PASSIVE-OBEDIENCE,
and NON-RESISTANCE.

*Preach'd on Sunday the 7th of October, 1733. at St. P———s
CATHEDRAL. By the Reverend Mr. SC——RL——CK,*
from these Words:

Seek not Evil of Dignities.

*Proving irrefragably (if we were Fools enough to believe a certain
Coxcomb, who would make all Mankind Slaves, if he could but
make himself a Bishop) that the late Procession of the Citizens
to Westminster, in Defence of their Liberties, and Properties,
was a damnable Sin, and not to be allow'd for, but by an abso-
lute Obedience, and implicit Faith, in the Wisdom and Conduct
of our Superiors for the Future; and that the Excise-Scheme
was calculated for the Benefit and Advantage of the whole Na-
tion.*

*As a Thorn groweth up in the Hand of a Drunkard, so is a Parable in the
Mouth of Fools. Prov. xxvi. 9.*

*The Legs of the Lame are not equal, so is a Parable in the Mouth of
Fools. Prov. xxvi. 7.*

Printed for C. Hauer, and sold by J. Harper, Copper-plate-printer, at the
Red-Cow in Castle-Street near the Seven-Dials. (Price one Shilling.)

THIS
MONUMENT,
IS DEDICATED TO THE
STURDY BEGGARS
OF THE
CITY of LONDON
In PARTICULAR, and to the whole
BRITISH NATION
IN GENERAL,
BY
Their *LOVER* and *ADMIRER*,
Tho' not their COUNTRY-MAN,
The AUTHOR.

The Stone which the Builders refused, is become the Head-Stone of
the Corner. *Pf. cxviii. 22.*

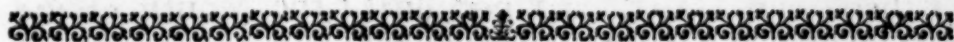
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The stone which the builders refused, is become the Head-Stone of
the Corner. Ps. cxviii. 22.



Answer a Fool according to his Folly, lest he be wise Prov. xxvi 5
in his own Conceit.

As he that bindeth a Stone in a Sling; so is he that giveth Honour to a Fool.



or why is my Liberty judged of another Mans I. Cor. x. 29
Consciencences?

Art thou he that troubleth Israel?

I. Kings

Who art thou that judgest another Mans xviii. 17.
Servant? Rom. xiv 4.

His Mouth is full of Cursing and Deceit, and Fraud? Ps. x 7.
under his Tongue is Mischief and Vanity.

He was an hairy Man, and girt with a Girdle of I. Kings
Leather about his Loyns. i. 8.

How canst thou Say to thy Brother, Brother, let me Luk. vi. 42
pull out the Mote that is in thine Eye, when thou thy
self beholdest not the Beam that is in thine own Eye:
• Thou Hypocrite, cast out first the Beam out of thine
own Eye, and then shalt thou see clearly to pull out the
Mote that is in thy Brothers Eye.

B

God

- Abs. xxiii. 3. God shall smite thee, thou whited Wall.
- Eze. xiii. 4. O Israel, thy Prophets are like the Foxes.
- Mat. vii. 15. Beware of false Prophets, which come to you in Sheep's Clothing, but inwardly they are ravening Wolves.
- Jer. xiv. 14. The Prophets prophesie Lies in my Name, I sent them not, neither have I commended them, neither spake unto them: they prophesie unto you a false Vision and Divination, and a Thing of nought, and the Deceit of their Heart.
- xxiii. 15. From the Prophets of Jerusalem is Profaneness gone forth into all the Land.
15. Hearken not unto the Words of the Prophets that prophesie unto you; they make you vain: they speak a Vision of their own Heart, and not out of the Mouth of the LORD.
- xxiii. 26. How long shall this be in the Heart of the Prophets that prophesie Lies?
27. Which think to cause my People to forget my Name by their Dreams which they tell every Man to his Neighbour.
- Mich. iii. 5. Thus saith the LORD concerning the Prophets that make my People err, that bite with their Teeth, and cry, Peace: and he that putteth not into their Mouths, they even prepare against him.
6. Therefore Night shall be unto you that ye shall not have a Vision, and it shall be dark unto you, that ye shall not divine, and the Sun shall go down over the Prophets, and the Day shall be dark over them.
7. Then shall the Seers be ashamed, and the Diviners confounded: yea they shall all cover their Lips, for there is no Answer of God.

They

They said, the Law shall not perish from the Priest nor Jer. xviii. 18.
the Word from the Prophets.

The LORD saith; and the LORD hath not sent them: Ezek. xlii. 6
and they have made others to hope that they would
confirm the Word.

Have ye not seen a vain Vision, and have ye not spoken 7.
a lying Divination, whereas ye say, The LORD saith it,
albeit I have not spoken?

Therefore thus saith the Lord GOD, because ye have 8.
spoken Vanity, and seen Lies, therefore behold, I am
against you, saith the Lord GOD.

And mine Hand shall be upon the Prophets that see 9.
Vanity, and that divine Lies: they shall not be in the
Assembly of my People, neither shall they be written in
the Writing of the House of Israel, neither shall they
enter into the Land of Israel, and ye shall know that
I am the Lord GOD.

Because, even because they have seduced my People, 10.
saying, Peace, and there was no Peace; and one built up
a Wall and lo, others daubed it with untempered Morter.

Say unto them which daub it with untempered Mor- 11.
ter, that it shall fall: there shall be an overflowing
Showre, and ye, O great Hailstones, shall fall, and a
stormy Wind shall rent it.

Lo, when the Wall is fallen, shall it not be said unto 12.
you, Where is the Daubing where with ye have daubed it?

Therefore thus saith the Lord GOD, I will even rent 13.
it with a stormy wind in my Fury: and there shall be an
overflowing Showre in mine Anger, and great Hailstones
in my Fury to consume it.

So will I break down the Wall that ye have daubed, 14.
with

Ezek. xiii. 15. with untempered Morter, and bring it down to the Ground, so that the Foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the Midst thereof: and ye shall know that I am the LORD.

15. Thus will I accomplish my Wrath upon the Wall, and upon them that have daubed it with untempered Morter, and will say unto you, the Wall is no more, neither they that daubed it.

Your Kerchiefs also will I tear, and deliver my People out of your Hand, and they shall be no more in your Hand to be hunted, and ye shall know that I am the LORD.

22. Because with Lies ye have made the Heart of the righteous sad, whom I have not made sad and strengthened the Hands of the Wicked, that he should not return from his wicked Way by promising him Life.

23. Therefore ye shall see no more Vanity, nor divine Divinations; for I will deliver my People out of your Hand, and ye shall know that I am the LORD.

Jer. vii. 4. Trust ye not in lying Words saying, the Temple of the LORD, the Temple of the LORD, the Temple of the LORD are these.

Acts. xix. 25. These called Demetrius, and said, Sir, ye know that by this Craft we have our Wealth.

Jes. ii. 9. The mean Man boweth down and the great Man humbleth himself.

Eccle. xxxiii 7. Why doeth one Day excel another, seeing that the Light of the Dayes of the Yere come of the Sun?

Col. ii. 16. Let no Man therefore judge you in Meat or Drinck, or in Respect of an holy Day, or of the New-Moon, or of the Sabbath-Days.

O my Soul, come not thou into their Secret; unto Gen. xli. 6.
their Assembly, mine Honour, be not thou united.

But in Vain they do worship me, teaching for Doct. Matth. xv. 9.
rines the Commandments of Men.

Deceiving, and being deceived.

11 Tim. iii.

And by good Words and fair Speeches deceive the Rom. xvi. 18.
Hearts of the Simple.

With all Power, and Signs, and lying Wonders.

11. Theff. 11.

Whose Teeth are Spears and Arrows, and their Tongue
a sharp Sword. Pf. lvii. 4.

Which have turned aside unto vain Janglings.

1. Tim. i. 6.

Desiring to be Teachers of the Law, understanding
neither what they say, nor whereof they affirm.

7.

Proud, knowing, nothing, but doting about Questions
and Strife of Words where of cometh Envy, Strife
Railings, evil Surmisings

vi. 4.

Perverse Disputings of Men of corrupt Minds, and def-
titute of the Truth, supposing that Gain is Godliness.

Touch not taste not, handle not.

Col. ii. 21.

After the Commandments and Doctrines of Men.

22.

Now as Jannes and Jambres withstood Moses, so do
these also resist the Truth: Men of corrupt Minds, repro-
bate concerning the Faith. 1. Tim. iii. 8.

But they shall proceed no further: for their Folly shall
be manifest unto all Men, as theirs also was.

9

Speaking Lies in Hypocrisie, having their Conscience
feared with a hot Iron. 1. Tim. iv. 2.

Saying, Peace, Peace, when there is no Peace.

Jer. vi. 14.

There is no Faithfulness in their Mouth, their inward
Part is very Wickedness; their Throat is an open Sepulchre,
they flatter with their Tongue.

Pf. v. 9.

11. 2. They speak Vanity every one with his Neighbour: with Flattering Lips, and with a double Heart do they speak.
- The LORD shall cut off all flattering Lips, and the Tongue that speaketh proud Things.
4. Who have said, with our Tongue will we prevail, our Lips are our own: who is Lord over us?
- Lxxiii. 6. Therefore Pride compasseth them about as a Chain: Violence covereth them as a Garment.
7. Their Eyes stand out with Fatness.
5. They are not in Trouble as other Men: neither are they plagued like other Men.
8. They are corrupt, and speak wickedly concerning Oppression: they speak loftily.
9. They set their Mouth against the Heavens; and their Tongue walketh through the Earth.
10. Therefore his People Return hither: and Waters of a full cup are wrung out to them.
- Zachar. xiii. 4. A rough Garment to deceive.
- Es. Lviii. 5. His Head as a Bulrush.
- Matth. xxiii. 3. They say, and do not.
4. They bind heavy Burdens and Grievous to be borne, and lay them on Mens Shoulders, but they themselves will not move them with one of their Fingers.
1. A&S. xv. 10. Now therefore why tempt ye God, to put a Yoke upon the Neck of the Disciples, which neither our Fathers nor we were able to bear?
- Matth. xxiii. 5. But all their Works they do, for to be seen of Men:
6. And love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues.
7. And Greetings in the Markets, and to be called of Men,

Men, Rabbi, Rabbi.

Blind Guides.

Fools, and blind.

Which strain as a Gnat, and swallow a Camel.

Like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones, and of all Uncleannefs.

Unclean Spirits like Frogs.

Even so ye also outwardly appear righteous unto Men, but within ye are full of Hypocrisie and Iniquity.

Which devour Widows Houses, and for a Pretence make long Prayer.

They are greedy Dogs which can never have enough.

Wo be to the Shepherds of Israel that do feed themselves: should not the Shepherds feed the Flocks?

The lest of them even unto the greatest of them.

For both Prophet and Priest are profane, yea, in my House have I found their Wickedness, saith the LORD.

Let them alone: they be blind Leaders of the Blind. And if the Blind lead the Blind, both shall fall into the Ditch.

Stand fast there fore in the Liberty, and be not intangled again with the Yoke of Bondage.

And all the People shall say Amen.

16

17

24

27

Apoc. xvi. 13

Matt. xxiii. 18

14

Eccl. lvi. 11

Ezech. xxxiv. 1

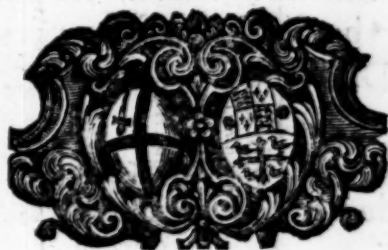
Jer. vi. 13

xxiii. 11

Matth. xv. 14

Gal. v. 13

Dut. xxvii. 23



Explanation of the Devices for the Em-
blems. Some are taken out of the Ser-
mon wholly
with an Addition } marked
by Allusion

*

* *

* * *

THE Devil rebukes Sin. [* * *

Occasionally of the Words in the Sermon: Where the Nation is hourly settled over a Quatern of Gin, and where that Great Man, who is daily watch full for our Welfare and Preservation, is every Moment hang'd, drawn, and quarter'd: In short, my Brethern, we are become a Nation of Politicians better were it for us were we a Nation of Obedient and submissive Subjects. to P. 4. L. 35-41. Item: To set this Matter in a clear Light, let us consider the Case of the Children of Israel, a stubborn and rebellious People like ourselves. How did these harden'd Wretches murmur against Moses their Law-giver (or if we may use that Expression) Prime Minister? In the like Manner, how have we rebellious Miscreants murmur'd against, reviled, spoken Evil of a second Moses, our Law-giver and Prime Minister? But mark the End of it, my Brethern, observe the fatal Consequences of unreasonable Discontents and Disaffection. to P. 6. L. 34-41. to P. 7. L. 1, 2.

Item: To come a little closer to the Point, what an unparallel'd Impudence and Wickedness was it, in a Parcel

cel of paltry Merchants and Shopkeepers, to make their late riotous Procession to Westminster, in Order to Petition their Representatives against a Scheme calculated for their Benefit and Advantage, I mean the Excise-Bill? to P. 8. L. 1- 6.

Item: I know it has been pretended by the Disaffected in Order to sow Sedition, and raise a Clamour against the Minister, that it would have obstructed the Commerce of the Fair Traders, and that the Extension of the Excise Laws tended to subvert the Constitution. But how vain and ridiculous is their Pretence! What Obstruction would it have been to the Commerce of the fair Trader, to have had it seen that he did not deal clandestinely? And how could tow or three Hundred Officers have subverted, or in the least endangered the Constitution? What do I say tow or three Hundred? We had the noble Gentleman's Word, and we all know that may be firmly depended on, that there would have been no need for above Forty. L. 15- 27.

Item: Wherefore had the Excise-Scheme, which I have already demonstrated to have been calculated for our Good, been big with all the Evils which that honourable Person's Enemies have pretended we should have been far from being justified in opposing it since we are expressly ordered: To overcome Evil with Good, and if a Man smite us on the right Cheek to present the Left also; if he take our Cloak to take our Coat likewise to P. 10. L. 13- 21.

Item: If then they are the Ministers of Heaven attending upon this very Thing, that is to say, upon Tribute (whether Excise, or any other, 'tis all one for that) with

D

what

what Face can we pretend to deny it then, much more with what Face can we pretend to make riotous and tumultuous Processions, under the Cloak of Petitioning against it or which is still worse, dare to revile and speak Evil of them for attempting to demand it. .L 25- 31. to P. 11. L. 1. 2.

Item: Let us look upon our Neighbours round us, and see if they fare better then we under this Minister whom it is so much the Fashion causlessly to revile. If an Excise of one or two Commodities seems so dreadful to us, how is it with the People in Holland and in France, where there is no one Commodity unexcised? For shame then, my Brethern, let us no longer be such Grumble-tonians but acquiesce contentedly with the Measures of the Honourable Person who has so maney Years preserved us in Peace and Plenty. to P. 12. L. 7- 17.

2. Good for Fire and Wind. * * *

Concering the Fire. to P. 4. L. 4. Those Incendiaries, *Caleb D'Anvers*, and *Fog*.

3. That venerable Surety for * * one of the Head Pillars of the Church. * to P. 14. L. 15, 16.

Touching the Wind, the greatest Part of the Sermon.

4. The Answer is plain * (to P. 6. L. 25.) that is, A Mark of the spiritual Tradesman's political Shops.

* * The Allusion of a Mark, and of the political Shop; is to find to P. 4. L. 34, 35. That every Gin-shop, is a perfect Academy of Politicks.

5. Dominus illuminatio mea * to P. 3. L. 1 upon the engraved Book.

6. Speak not Evil of Dignities * to P. 1. L. 13.

For a Bishoprick * * I unworthy as I am * to P. 14.

7. L. 11-

L. 11. 12.

I am very sensible * to P. 13. L. 13.

P. i. That is, because of Room Proving irrefragably, * to

P. 1. L. 14.

T. t. w. M. that is For ** that worthy Man. * to

P. 4. L. 7.

I. D. O. P. O. A. N. R. that is In Defence of Passive-obedience, and Non-resistance. * to P. 1. L. 3- 6.

Excise-Scheme * to P. 1. L. 20.

For ** the Prayer * to ** that honourable Person * to

P. 14. L. 1, 5, 6.

For ** that damnable Sin, the late Procession of the Citizens to Westminster * to P. 1. L. 15- 17.

An excellent Sermon, calculated for the Benefit and Advantage of the whole Nation P. 1. L. 1, 20, 21.

Absolute Obedience my Brethern! Murmuring against your Superiors, is Rebellion, and consummate Impudence * to P. 1. L. 18. P. 4. L. 10, 17, 18. P. 6. L. 8.



The EXPLANATION of the *FLAGS*.

1. **T**HE Flag over the Pulpit, with a Lion's Foot to his left Hand; in the upper Part, is an Embleme of Violence. The Fox's Tail sheweth Hypocrisy. The divided Tongue in the upper Part to the right Hand, denoteth a double Meaning, and Contradiction; and the Mask represent's Dissimulation. Alltogether are the Emblems of Deceit and Priest-Craft.

2. On the Flag hold up by one of the Parson's Auditors, the Reader may observe Bacchus, with a Bunch of Grapes on one Side, and a Roll of Tobacco on the other; representing the two Commodities, which a famous Projector would have excised, had he not been prevented by the Opposition of the *Sturdy Beggars*. The Audience, which is composed of these same *Sturdy Beggars* (some of whom are armed with swinging Cratches) shew by their Sneers and Attitudes, that they do by no Means Relish the Doctrine of the Good-Man in the Pulpit.

LONDON EVENING-POST, 9. Oct. 1733.

LAST Sunday in the Afternoon, a very remarkable Sermon was preach'd, at a great Church in the City, against speaking Evil of Dignities; in which the Preacher endeavour'd to shew the unparalleled Wickedness and Impudence of *Trademen's* meddling in *Politicks*, and particularly of their riotous Procession to Westminster, to Petition against the late Excise-Scheme (so evidently calculated for their Good) which he placed among the Number of *deadly Sins*, and recommended *Passive-Obedience*, and *Non-Resistance*; for which the Audience were so unkind as to laugh at him so much, that he shut up his Book before he had done, and threatned them with a severe Chastizement. 6 MA 50

